WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY, AND AUBURN THEOLOGICAL SEMINARY.

VOL. II.—NO. 41.] EDITED BY THOMAS HASTINGS.—PRINTED BY MERRELL & HASTINGS—OFFICE NO. 40 GENESEE-ST. UTICA, N. Y. TUESDAY, OCTOBER 11, 1825. [NO. 67

REVIEW.

An Oration pronounced at Middlebury, before the Associated Alumni of the College, on the evening of Commencement, Aug. 17th, 1825: By NATHAN S. S. BEMAN, *of Troy.*

We have perused this oration with an uncommon share of interest; and though the occasion on which it was delivered as well as the acknowledged talents of the speaker, led us to expect much from the performance; we are happy to say, that we have not been disappointed.

The occasion was a literary one; and the subject was appropiately selected. It was the speaker's design to "trace the connexion between Christianity and mental improvement—to show their respective & reciprocal influence—their intellectual and moral action and re-action upon each other—and their relation with individual and national character and elevation." Under each of these heads, we hope to present our readers on an other occasion with a few agreeable specimens. At the present time we have room only for an extract or two, on the subject of national character, prejudice, vanity, &c.

In speaking on these subjects by the by, we ought not to deny the English the merit of having lately acknowledged that some of our countrymen are capable of writing——*novels!* But in order to shake hands fairly on this subject, let us also acknowledge what we have *not* written.

We, undoubtedly, in matters of education, enjoy the advantages, and reap the fruits of European labour. In literature, we sow and reap where they have broken up the fallow ground. Our Universities occasionally publish compendiums and compilations of classical and mathematical works; and the fashion has undoubtedly originated in the necessity that has led many of them to send their professors elect, to the seats of learning in Europe, in order to import elementary treatises for the use of our students. And truly, why should we dig, when we can come at the result in a more agreeable manner?—unless indeed, it should be for the purpose of cultivating and elevating our intellectual faculties, by that habit of mental discipline which is the result of profound investigation alone? We rejoice with Mr. B. in being citizens of this great republic. We wish also, that it may remain a republic, so long as the cultivation of science and religion shall enable its citizens to govern themselves. But let us not claim for the republic the honors or splendors of royalty. The highest improvements in science are not likely to be obtained in any country which is not favoured, or rather *chastised* with a great accumulation of wealth.

But to the extract:—

Far be it from me to cherish, in any shape, a spirit of national prejudice, or to excite in others a disgusting national vanity. But when I reflect upon the part which this country is probably to act in the renovation of the world, I bless God, that I am a citizen of this great Republic. This Western continent has, at different periods, been the subject of every species of trans-atlantic abuse. In former days, some of the naturalists of Europe have told us, that every thing here was constructed upon a small scale. The frowns of nature were represented as investing the whole hemisphere we inhabit. It has been asserted, that the eternal storms which are said to beat upon the brow of our mountains, and to roll the tide of desolation at their bases—the hurricanes which sweep our vales, and the volcanic fires which issue from a thousand flaming craters—the thunderbolts which perpetually descend from heaven, and the earthquakes whose trepidations are felt to the very centre of our globe, have superinduced a degeneracy through all the productions of nature. Men have been frightened into intellectual dwarfs, and the beasts of the forest have not attained more than half their ordinary growth!—While some of the lines and touches of this picture have been blotted out by the reversing hand of time, others have been added, which have in some respects, carried the conceit still farther. In later days, and, in some instances, even down to the present period, it has been published and republished from the enlightened presses of the old world, that so strong is the tendency to deterioration on this continent, that the descendants of European ancestors, are far inferior to the original stock from which they sprang. But inferior in what? In national spirit, and patriotic achievement? Let the revolutionary conflict—the opening scenes at Boston, and the catastrophe at Yorktown—furnish the reply. Let Bennington and Saratoga, support their respective claims. Inferior in enterprise? Let the sail that whitens every ocean, and the commercial spirit that braves every element, and visits every bustling mart, refute the unfounded aspersion. Inferior in deeds of zeal and valour for the church? Let our missionaries in the bosom of our own forest, in the distant regions of the East, and on the islands of the great Pacific, answer the question. Let the bones of our fellow-students—the beloved Warren and Parsons—the former of whom found a sepulchre at the Cape of Good Hope, and the latter at Alexandria—speak in our behalf! Inferior in science and letters and the arts? It is true, our nation is young; but we may challenge the world to furnish a national maturity which, in these respects, will compare with ours.

There is one important science, however, which forms a striking exception against the last remark notwithstanding its limitation; and it is a science, too, of which the great majority of our literary men seem quite contented to remain in ignorance. If science in general, brought to a state of refinement, is favourable to the interests of religion, then surely each individual science must claim its proper share of importance in this connexion. And we hope it will be acknowledged, that not the *least* in importance, is the science of music. Let us then examine for a moment, what our boasting countrymen have done in this department,—three *whole oratorios*, of European make, the Messiah, the Creation, and the Intercession, have been republished in this country.* Some extracts, a few anthems, and an indefinite multitude of tunes of such *indefinite character* as to be intended for repetition in a thousand different stanzas, have also found their way before the American public. But as to science, we do not recollect to have seen among this whole flood which has issued from the press more than two or three compilations in which a majority of the tunes did not transgress the most common rules of musical grammar. Some few plain original pieces, not destitute of merit, have also been composed in this country.

So much for sacred music. As to the secular department, it may suffice to remind our readers of a notice going the rounds of the papers a short time since, that a little piece of music written by an American citizen, was performed with great eclat, by a celebrated actor on the stage in *Dublin*, as the production of a European master. This was told *apparently*, to ridicule European prejudice, but in *truth*, to show as an uncommon event, that an American citizen had *really written one tune* sufficiently scientific for an *Irish* audience!

The following passage, which succeeds the one we have quoted, and closes the oration, will furnish a tolerable specimen of Mr. B.'s style of writing.

The character and institutions of this country, have already produced a deep impression upon the world we inhabit. What but our example has stricken the chains of despotism from the provinces of South America—giving, by a single impulse, freedom to half a hemisphere? A Washington here, has created a Bolivar there. The flag of independence which has long waved from the summit of our Allegany, has now been answered by a corresponding signal from the heights of the Andes. And the same spirit, too, that came across the Atlantic wave with the pilgrims, and made the rock of Plymouth the corner-stone of freedom and of this Republic, is travelling back to the East. It has already carried its influence into the cabitnes of princes: and it is, at this moment, sung by the Grecian bard and emulated by the Grecian hero.

But the work, my fellow Alumni, is not yet completed. The moral power of this country and its institutions, must be felt to the very limits of the earth, and extend to the last generation of our race. We are bound to bear a part in this holy enterprise. Our country—our world—and our God, demand our service. And what can be better calculated to inspire her sons for deeds of noble sacrifice, than the character of our Alma Mater? In this institution, as emphatically perhaps as in any other, science and religion have united their pleasures and pursuits. Here genius has brought its richest gift to the altar—literature has entwined her wreath around the cross—the drops of Castalia have mingled with the dews of Zion—and the starry heavens have been read through that telescope which is furnished by the gospel, while the grand point of observation has been the summit of Calvary.

Furnished with the appointed agents of reformation, let us go forth under the impression that we live and act, not for ourselves, but for a world. Our time is short. How sudden the transit of man from the present to the future scene! Where now are many who once met us in yonder chapel, and mingled with us on the college green! Alas! neither talents, nor activity in the public service, could arrest the march, or stay the hand of death. But a future morning will dawn upon their graves and ours. Annihilation is not the destiny of man; the slumbers of the sepulchre, are not eternal. Were this the case, we might sing our own dirge in the expressive lines of the poet.

"Then melt, ye elements, that formed in vain
"This troubled pulse, and visionary brain;
"Fade, ye wild flowers, memorials of my doom,
"And sink, ye stars, that light me to the tomb."

A life of active usefulness should call forth our energies in this world—and a crown of immortality, beckons us to heaven.

As to the execution of the oration, (we refer not only to the *typo*graphy, but to the *ortho*graphy,) it is certainly a model. The spelling is not American, although agreeable to what American scholars acknowledge as the standard. We can easily imagine how many raps over the knuckles, the printers' —— must have got, in attempting to pull out the *u*'s & *k*'s. But we are not so much disposed to impute the fault in question to the printers, as to the editors of periodical journals. It is an innovation upon the king's English, that is quite unpardonable.

This fact of correct spelling coming from the Troy press, is noticed, partly because it is so rare, and partly because it shows that the writer has independence enough to be correct.

We have only to beg pardon of the author, and of our readers, for not having, in this instance, produced our selections from the most interesting portions of the oration. The truth was, that taking the author's general subject for a text, our own desultory ramblings led us to the above extracts.

*An American Edition of the works of Handel, embracing perhaps, 30 or 40 large folios, has been lately undertaken in this country; but the project, we suspect will never be accomplished.

A PREMATURE MINISTRY.

The ancients did not allow a priest of Apollo to officiate in the mysteries of religion, until he had been distinguished for wisdom. They thought it an offence to the gods to attempt to propitiate them, except by long tried virtues and wisdom; but in our times a youth comes forward, often in his minority, and takes upon him at once all the duties of a gospel minister; he is clothed with the sacred badges of his high office, and enters the sanctuary to assume the cure of souls, and "to point the steep and thorny road to heaven;" and if his voice be good, his elocution ready, and his imagination tolerable prolific, he draws after him a long train of admirers, for a time;—but it is impossible that his stock of ideas should be sufficient for the demands made upon him, to keep up his reputation, and satisfy expectation. If he is a young man of great ambition and robust constitution, by prodigious efforts, he may keep from sinking in the estimation of those who gave him a premature fame, and, perhaps, may still enjoy a more extensive name than he began with; but with the same ambition, and a feeble constitution, he falls an early sacrifice to the folly of his friends—or if he be wise enough to make no more efforts than he can well support, he probably loses the hold he had on the admiration of his followers, and finds the perfume of his early fame has passed away. Discouraged by these things, he often falls into an apathy or keeps up a fretful course of exertion, hoping for a change in public opinion. This fevered state of the mind is inimical to successful efforts. To demand two sermons a week from any mind, with other professional duties, is cruel. Hence we hear of so many promising, yea, wonderful youths, in the study of divinity, and so few men of unquestionable celebrity in middle age. This is not the fault of those who enter the ministry, but of those who settle them. The fashion must and will change. Bring the mind forward in this, as in other professions, and the high school of morals and religion will again furnish Fenelons, Massilons, Sherlocks, and Doddridges. Bonaparte raised juvenile recruits, and put them upon incredible hardships, and they performed wonders; but the consequence was, that more than half of them died the first campaign, and those who survived a seasoning, were marked with premature decrepitude. Every warfare is, in some degree, alike. These general reflections contain no particular allusions; but we are certain, that unless some change takes place, by uniting the young with the more experienced, this profession cannot keep pace in the general course of mental improvement. Let the wise and pious look to it.—*Boston Monthly Magazine.*

RELIGION IN CEYLON.

At the anniversary meeting of the Wesleyan Auxiliary Missionary Society, Mr. Fox. late missionary at Ceylon, made the following statements:—

My knowledge is confined to three descriptions of persons, who are living without God in the world, the Hindoos, the Budhists, and the Mahometans; and after all that has been said of the last, that they worship the true God, I can say their knowledge of the true God is very dark, and in their moral condition they are little above the lowest of the heathen. As to the Budhists, I could point out villages and towns, and districts, where there is no direct object of adoration, but the devil himself: and where old and young, in every case of distress apply as sincerely to the devil, as the most sincere Christians in our land, apply to the true God. They are destitute also, of every moral principle. With respect to the Hindoos, they are as deplorably destitute as the Budhists; for what they call religious principles are only the priciples of wickedness. In Christian countries men may be wicked, but not in conformity with their Bible; but they, the Hindoos, are *religiously* wicked; and in promoting wicked actions, they imagine they are performing acts of devotion. The gospel of Jesus Christ is the only remedy, and it is an effectual remedy for these evils; and we know of no instances where the gospel has been sent to nations purely heathen, where they have shut the door and said they would not receive it. The messengers of God, have always found a few ready to receive them. It has been proposed to me whether it is my conviction, that the heathen are really benefitted by the gospel, and are truly converted to God; and it is my happiness to say, that I have known many of them who have exhibited such conversions as those who have the best views of Christian conversion could not deny. We have seen them in various circumstances of life and often, on their profession of religion, totally and forever cut off from their own people, but they have been unmoved in their fidelity to Christ. We have among them, many living confessors of the power of Jesus Christ to save, and we have seen some of them die—as they had lived—full of the faith and hope of the gospel: they have resorted to no other hope, and have gladly entered the unknown world in the firm conviction that they should be happy with the Lord. I would remark, that we ought not to expect that the seed sown among such a people should come to maturity at once, but in the places where I have been labouring, there is a work begun, which has gained a considerable degree of maturity; and I have no doubt but that the whole Island of Ceylon, at no remote period will be savfrom idolatry. I may see the time when the natives will be ashamed to be called heathen; and I am fully persuaded of this with reference to the Budhist part of the community. They have had the whole of the sacred volume of revelation above three years in their own language; and before that edition of the scriptures was sent them, we had taught more than 1000 children who could read with as much fluency as our English children. They were thus prepared for the Scriptures, and when they were so prepared, the benevolence of another Christian Society put the Bible into their hands. In that Island one in every fifty will in a few months possess the word of God where 20 years ago, not a copy of the scriptures was to be found. There had been, it is true, an edition of the New Testament printed by the Dutch, but no copies were to be met with. Where also there was no place of worship there are now sixty places, where God is worshipped every Lord's day, and in some of them on the week days. In most of these places we have a society. It is our system there to set all to work who are capable; and we have in Ceylon labourers for Christ, of all ages and descriptions, and whatever measure of light they have received they endeavour to spread it abroad. The people who attend our places are those on whom the local government depends; they often are appointed to fill situations of respect and trust, and we have never found that one of them has abused our confidence or disgraced their character. They proceed in the same spirit, in which they were bro't up in our society; some of them have removed 100 to 150 miles into the interior; and their first concern has been to begin to teach the children the truths they had themselves learned.

At the same meeting, Rev. W. Harvard, late missionary at Ceylon, observed:—

We were led to establish a system of schools for the native children; and it was to us a most astonishing circumstance, that the heathen themselves were so forward to bring their children to us, and to contribute to the erection of the schools where their children were to be taught. In those schools, which it is my great comfort to know, still continues in active operation; many thousand children have been instructed in Christianity, and I believe I can say with correctness, that most of the schoolmasters are decided Christians, and a great proportion of them are truly converted to God. The business of every school always begins with reading the scriptures and prayer, and concludes in the same manner. For the last four years we have had four thousand children under the influence of these exercises every day, and in the course of that time about 10,000 young persons thus educated, have been sent forth into society. Who can calculate the benefit which the country is thus receiving? It is our happiness to know that many of our native children have received the truth in the love of it, and have given evidence of their conversion to God. Many of them are living in their own heathen families, and act in them as domestic chaplains; for their parents, glad to hear them read, have looked upon it as a matter of course that morning and evening, their little children should sing hymns and read the word of God. They have regularly listened to their songs of praise and their simple prayers. The consequence has been that our schools have become the resort of the parents; and we have now about sixty regular Christian congregations, where the word of God is regularly preached every Lord's day, and frequently on week days likewise; and tho' we have not realized all we wished, yet from these have arisen as the report has mentioned several native preachers in the Island of Ceylon, who have passed through the examination which our brethren in this country go through before they are allowed to enter the sacred office. These are all preaching the gospel to their countrymen and none, I believe, are preaching in vain. We have in the Tamul district, also, several active Hindoos devoted to the work of the ministry, and from these beginnings, we anticipate a glorious progress; and from that Island, I doubt not, many native preachers will be raised up to cultivate the continent of India, and a corps of missionaries to send also into the Burman empire.

RICHARD BAXTER.

The following striking interposition of Providence, is said to have taken place during the Rev. Mr. Baxter's residence at Coventry. Several ministers ejected by the act of uniformity, who resided in this city, united with Mr. Baxter in establishing a lecture in a private house or on a neighbouring common.—The time of worship was generally a very early hour. Mr. Baxter left Coventry in the evening, intending to preach the lecture the following morning. The night being dark, he lost his way, and after wandering about considerable time he came to a gentleman's house, where he asked for direction. The servant informed his master, that a person of a very respectable appearance who had lost his way was at the door. The gentleman thinking it would be unsafe for such a person to be wandering on the common at so late an hour requested the servant to invite him in. Mr. Baxter readily accepted the kind proposal, and met with a very hospitable reception. His conversation was such as to give his host an exalted idea of his good sense and extensive information. The gentleman wishing to know the quality of his guest, said after supper, "As most people have employment or profession in life, I have no doubt sir, but that you have yours." Yes sir, I am a man catcher." "A man catcher (said the gentleman,) are you? I am very glad to hear you say so, for you are the very man that I want. I am a Justice of the peace for this district, and am commissioned to seize upon the person of Dick Baxter, who is expected to preach at a conventicle in this neighbourhood early to-morrow morning; you will go with me and I doubt not we shall easily apprehend the rogue." Mr. Baxter very prudently assented to accompany him. Accordingly the next morning the gentleman took Mr. Baxter in his carriage to the place where meeting was to be held. When they arrived at the spot, they saw a considerable number of people hovering about; for seeing the carriage of the justice, and suspecting his intentions, they were afraid to enter the house. The justice observing this said, I am afraid they have obtained information of my design; Baxter has probably been apprized of it, and will not fulfil his engagement; for you see the people will not enter into the house. I think if we extend our ride a little farther, our departure may encourage them to assemble, and on our return we may fulfil our commission."

When they returned, they found their efforts useless, for the people were still unwilling to assemble. The magistrate, thinking he should be disappointed of the object he had in view, observed to his companion, "that as the people were very much disaffected to government, he would be much obliged to him to address them on the subject of loyalty and good behaviour." Mr. Baxter replied, "that perhaps this would not be sufficient; for as a religious service was the object for which they met together, they would not be satisfied with advice of that nature: but if the magistrate would begin with prayer; he would then endeavour to say something to them." The gentleman replied, putting his hand into his pocket, "Indeed, sir, I have not got my prayer book with me, or I would readily comply with your proposal. However I am persuaded that a person of your appearance and respectability would be able to pray with them as well as talk to them. I beg therefore, that you will be so good as to begin with prayer." This being agreed to, they alighted from the carriage and entered the house, and the people hesitating no longer followed them. Mr. Baxter then commenced the service by prayer, and prayed with that seriousness and fervour for which he was so eminent. The magistrate standing by was soon melted into tears. The good divine then preached in his accustomed lively and zealous manner. When he had concluded, he turned to the magestrate and said, "Sir, I am the very Dick Baxter of whom you are in pursuit—I am entirely at your disposal." The justice however, had felt so much during the service, and saw things in so different a light, that he laid aside all his enmity to the nonconformists, and ever afterwards became their sincere friend and advocate, and it is believed also a decided Christian.

Fragments.

What are the poor paltry possessions of the world's greatest favourites, compared with the wealth of the meanest believer! O, Christians you are above them all. From this elevated spot you can look over upon Canaan, that rest and inheritance which the Lord your God hath promised you, and then look down with contempt—I was going to say—but I should now say—with pity, upon the princes and potentates, as vastly beneath you in point of honour, safety & estate. A fine palace is theirs, a large kingdom is theirs—for a little while only—theirs, but all things are yours forever.

EMPLOYMENT.

Scorn to live in society as if it tumbled into the world for no other purpose than just to stay there a while, eat, drink, play, sleep, grow sick and die.

There is nothing more common than to hear professors of religion coldly acknowledge themselves to be sinners, as if the mere verbal confession would supply the place of that godly sorrow for sin "which leadeth to repentance."

WHAT THINK YE OF CHRIST?

On what ground was the suffering of Christ meritorious as a legal sacrifice; absolutely necessary to the salvation of the sinner, magnifying the law, and making it honourable?

The ground on which the suffering of Christ was a legal sacrifice, absolutely necessary to the salvation of the sinner, was from his having suffered as a Lawgiver. That was the only way, his was the only name in heaven or earth whose suffering would have been legal, or would have reflected the least honour to God in the view of the law, and was the only ground on which the Father could display the excellence of mercy and justice in remitting the punishment of the penitent subject, yet not laying the Godhead under the least obligation to clear the guilty, or remit the legal punishment due to the impenitent offender.

Thus was the Creator infinitely free to exercise discriminating goodness, and do all his holy pleasure in hiding or revealing the mysteries of the gospel, and sowing the graces of the Spirit to his own rejoicing in the hearts of babes and sucklings, reaping glory to himself, and gathering testimony to his righteousness in heaven and earth.—*Rel. Intelligencer.*

Religious Intelligence.

BAPTISM OF A JEW.

On the 22d of June, says the Jewish Expositor, Michael S. Alexander, late officiating reader in the Jewish synagogue in the town of Plymouth, was baptized in the presence of more than a thousand people in the parish church of St. Andrew by the Rev. John Hatchard the vicar.

The prayers of the church were read by the Rev. Robert Lampen, A. M. minister of St. Andrew's chapel, when, after the second lesson, he most appropriately selected the benedictions: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people," &c. At the close of the usual service, a sermon upon the occasion was preached by the Rev. John Hatchett, from Hosea iii; 4, 5, immediately after which, the rite of baptism was performed, before the whole congregation, and in the presence of the Rev. B. B. Golding, A. M. curate of Stone-house, Captain Thicknesse, R. N. and Mrs. Hatchard, who appeared as sponsors.

The individual whose case has excited so deep an interest in the minds of the Christian public in Plymouth, and its vicinity, has, for nearly five years been inquiring into the truth of Christianity. His attention having been directed by one of his own nation to the New Testament scriptures, of the existence of which he had been wholly ignorant until about five years since; his convictions, from that period to the present, have been gaining strength, though not without many and great struggles, which, at times, seemed almost to overcome him—but the Lord in great mercy, was pleased to lead him s tepby step, to view the truth&suitableness of the gospel plan of salvation thro' that Redeemer who died that we might live. It may be proper to remark, that so great was the conflict in his mind, so strenuous the exertions of his friends to keep him from making an open avowal of his Christian faith and so trying the thought of giving up all his worldly prospects, that in a season of darkness, unbelief and temptation, he was induced some months since, to apply by letter to the members of the Jewish synagogue to reinstate him in his office as a reader amongst them;—of this however he was soon led to view the sin and folly and with sorrow and bitterness of spirit, he now looks back upon that transaction, as manifesting a distrust of that God who had in so many ways evidenced his loving kindness towards him. Like Cranmer of old, his faith failed him, though but for a short season, and from that time, through opposition, reproach, calumny and the loss of all things it has pleased the Spirit of the Lord to show to him more perfectly the things which relate to the kingdom of heaven.

The important measure of making a public avowal of his faith in the Christian religion, by baptism, was either hastily entered upon by himself, nor pressed by his friends; for a long time the matter had been considered, and we trust, fervently prayed over by each party; and now that it has been accomplished, we would devoutly hope that the same grace which has brought him hitherto will conduct him safely through the trials and temptations of life, and finally led him to the kingdom of heaven with Abraham, Isaac and Jacob; with prophets Apostles and martyrs and the generally assembly of the church of the first born to ascribe glory and honour to him who hath washed him from his sins, and redeemed him by his precious blood. Amen.

EXTRACT OF A LETTER FROM DR. NAUDI.

The following letter from Dr. Naudi, dated Malta, the 20th May last, communicates the most recent intelligence from Palestine. The particulars of the circumstances alluded to by him, as having recently occurred at Jerusalem, have not yet reached this country.

"The last accounts we have from your missionaries, are, that the Rev. W. B. Lewis, on the 18th of March, was at St. John d'Acre, on his way to Jerusalem. Dr. Dalton was following him from Beyrout. They have had, in Syria, remarkably severe weather this year, so that their movements have been greatly retarded. Mr. Lewis has, no doubt, reported to you the extraordinary events which happened lately at Jerusalem—the poisoning of the late Great Padre Reverendissimo—the sad affair which at the same time took place in the convent of the Latin Monks.—with the horrible treatment of the Marquis of Albora. "I am anxious, (says he) now to join in the Holy City, the American Missionaries, the Rev. Messrs. Fisk and King, and if called to it, to suffer with them also." Now-a-days, it seems, as in the days of the Apostles, one must go up to Jerusalem, "bound in the spirit," not knowing the things that shall befal him there, but ready, if necessary, to "finish the course with joy," in testimony of the Gospel of the grace of God."

PIETY OF A SANDWICH ISLANDER.

Messrs. Stewart and Richards, in their journal at Lahina lgive the following interesting account of *Puaiti*, a poor but pious blind man.

There is perhaps no one in the nation, who has given more uninterrupted and decisive proofs of a saving knowledge of the truth as it is in Jesus, than has Puaiti, a poor blind man, who has been mentioned in the Journal kept at Honoruru. No one has manifested more childlike simplicity, and meekness of heart—no one appeared more uniformly humble, devout, pure and upright. He is always at the house of God, and there ever at the preacher's feet. If he happens to be approaching our habitations at the time of family worship, which has been very frequently the case, the first note of praise, or word of prayer, that meets his ear, produces an immediate and most observable change in his whole aspect. An expression of deep devotion at once overspreads his sightless countenance, while he hastens to prostrate himself in some corner in an attitude of reverence. Indeed so peculiar has the expression of his countenance sometimes been, both in public and domestic worship, especially when he has been joining in a hymn, in his own language to the praise of the only true God and Saviour—an expression so indicative of peace and elevated enjoyment, that tears have involuntarily started in our eyes at the persuasion, that ignorant and degraded as he once had been, he was then offering the sacrifice of a contrite heart, and was experiencing a rich foretaste of that joy, which in the world to come will "rise immeasurably high." He is poor and despised in his person, still, in our judgment, he bears on him "the image and superscription" of Christ.

FAVOURABLE PROSPECTS IN POLAND.

Messrs. Becker and Reichardt, whose tour in Poland, was mentioned in a late number of our paper, says the Family Visitor, visited Gombyn, a town, where are more than 1000 Jews. To their surprise they were visited by a great number of Jews and Jewesses, who listened attentively to their arguments from the Hebrew Old Testament, in favour of the Messiahship of Jesus Christ. Some took them for Jewish Rabbies, who had been baptized, and others thought them possessed of the spirit of prophecy, as they could read the Bible without notes, and explain it better than their Rabbies. The opinion prevails among the Jews at that place, that their prejudices aginst christianity are groundless and false; and this has occasioned no small excitement and alarm. The Rabbi refused to have any intercourse with the missionaries.—The females were found to be exceedingly ignorant, but to possess great influence over their husbands and children. When urged to pray to the God of their fathers, they objected that God would not notice the prayer of a woman. But on being shown the history of Hannah the mother of Samuel, they were greatly affected at the prevalence of her prayers. Several of them brought their children to be examined in the commandments. "The Jews took leave of us," say the missionaries, "in an affectionate manner, wishing us God's blessing. As we mounted the carriage, a crowd of Jews, standing in the street, cried, God be with you! We thanked them, and replied, the peace of God and of his Messiah, rest upon you all!" Who can doubt that God is preparing his ancient covenant people for the fulfilment of his glorious promises respecting them?

From the Religious Intelligencer.

CHEROKEE MISSION.

We take pleasure in publishing the following letter from the Rev. Mr. Butrick, missionary to the Cherokee Nation, to Mr. J. P. Northrup, of Cornwall, Conn.

"*Willistown, Cherokee Nation,* } *Aug.* 15, 1825. }

"Dear Sir,—Though a stranger, my acquaintance with your beloved daughter, Mrs. Ridge, will doubtless render a few lines acceptable. I should not however have taken the liberty to write at this time, were it not for a letter lately received by Mr. Ellsworth, from brother D. Carter, stating reports in circulation relative to Mr. Ridge's abusing his wife. Mr. Ridge has not seen this letter, and I hope never will. I think he has been sufficiently abused already. I do hope, my dear friends, that you will not suffer your minds to be disturbed by any false rumours, or flying reports, that may be designed further to injure his reputation, and blacken more and more the character of the inoffensive aborigines. I say *inoffensive*, because I consider them so, in comparison with many of their envious and malicious white neighbours.

"I have long been acquainted with Mr. Ridge and his family connexions. And when he wrote to obtain permission to marry your daughter, his mother showed me the letter, and requested my advice. I told her that a white woman would be apt to feel above the common Cherokees, and that I should think her son would promise more usefulness to his people, were he to be connected with them in marriage. His mother wrote to him, and I believe refused her consent, until he wrote a second time, stating more particularly his affection for the young lady. Little did any of us think, that by this marriage he would expose himself to the hatred and slander of thousands who bear the christian name in a christian land. The father of Mr. Ridge, is at home, just what you saw him to be at Cornwall, a gentleman. His mother, a pious devoted christian, is also a lady. They live, not like *common* white people in the southern country; but will rank among the first. J. Ridge and his wife live with them. They have an apartment by themselves. And, as I have understood by the Cornwall students, your daughter dresses richer, and appears more like a lady, than when at Cornwall. I am confident of this, that she is not called to engage in any manual labour further than she pleases; and has universally appeared cheerful and contented, whenever I have seen her at their house.

"Another report, we understand, has been circulated at Cornwall, injurious to the youth who have been educated there:—viz. that these Indian youth have nearly all turned back to their heathen ways. Where this report originated, is unknown to us; but I am happy to state that it is utterly false, with respect to the Cherokee youth. Brother D. Brown you know. He continues the same, an ornament to the church of Christ, a bright and shining light among his people. Brother E. Boudinot continues also the same; and, if virtue, piety, and sound knowledge can recommend a youth, he would evidently adorn your distinguished circles in Connecticut. His mother is a most devoted, lovely follower of Jesus, as far as we can judge by the fruit; and his father, and brothers, and sisters, are an honour to their nation. Brother D. Taucheechee is also the same, and is now engaged in the service of the mission, as an interpreter. Brother T. Bassel is at present a steady, moral, christian member of the church at Brainerd Brother John Vaun likewise continues steady, and attends meetings at Spring-place. Why then should it be said that these dear youth have turned back to their heathen practices? The truth is, they were not heathen when they went to Cornwal. Most of them, from early childhood, had enjoyed a Christian education in the family of our excellent Father and Mother Gambold.

"Dear Sr, you will forgive this hasty scrawl—the more readily, as my feelings have been much hurt this day, by seeing in a public paper from the north, our dear brother Boudinot, and Miss Harriet R. Gould held up to public censure and reproach, for a proposed marriage, as if heaven and earth had combined to keep the Indians forever in the lowest state of degradation.

Yours respectfully,
D. S. BUTRICK.

P. S.—My dear friends, Mr. and Mrs. N. I perfectly agree with the sentiments and statements in the foregoing letter. Mr. John Ridge is a man of influence in the nation, and a member of the National Committee. Your daughter is much respected and beloved here. I hope that the people of Connecticut, for whom I have much Christian affection, will not cease to pray for the prosperity of Zion in this part of the world. My love to brother D. Carter, and to all friends in Cornwall. The Lord bless you, and fill you with his holy love.

Yours affectionately,
DAVID BROWN.

WASTES IN LOUISIANA.

Extract of a letter, written by a clergyman in Louisiana to a gentleman in Washington city, dated July 9th.

Although one of the United States, we scarcely enjoy a ray, much less a beam, of the Gospel of the Prince of Peace. The state of religion is indeed low here. Revellings, banquetings, and abominable idolatries, are too common. And in my moments of meditation, I have often wondered that our brethren, in the fervour of their zeal for the promotion of missions, should so utterly forget Louisiana. Are we not, as Christians, justly interested in carrying the Gospel to benighted heathens, and the wandering savages of the forest? Surely, also, our sympathies should be excited for our brethren, by common ancestry, who are perishing in their sins in destitute Louisiana.

When I cast my eye over the pages of the Latter Day Luminary, and read of converted heathen, or see in the Star an account of those extensive revivals now going forward in our own country, my bosom glows, and I exclaim, why is Louisiana forgotten? Nor are my inquiries satisfied, but by the recollection that the Lord's messengers are only sent where he designs by his spirit to go. "The Lord hath done all things well," is my only solace.—*Col. Star.*

BETHEL PRAYER MEETINGS.

It would seem, from appearances, for a few weeks past, that God is about blessing these important means of grace in a very especial manner. Never before, since our acquaintance with the subject, have these meetings been so numerously attended by seamen or by landsmen as they have been during a number of weeks, and we never discovered so much solemnity among the sailors, or greater spirit among the Bethel friends who conduct the meetings. On Friday evening, it is believed that there were nearly 400 persons at the meeting on board the New Haven steam boat Hudson, Capt. Brooks, lying at the foot of Maiden-lane. The deck of this large boat was handsomely fitted up so as to form a neat and convenient room, completely sheltering a large and crowded assembly from the night air; beside which the wharf was lined with spectators during the whole evening. It was probably the largest sailors' prayer meeting ever held in America; and Captain Brooks deserves the highest commendation for his exertions to accommodate, and for the neat arrangement of his vessel. The meeting was addressed by a number of friends, who seemed to have imbibed the spirit of the occasion—a number of extracts were read from late numbers of the Mariner's Magazine, and several anecdotes of an interesting nature were related. The throne of grace was addressed, with unusual fervency, by an English sea captain: and a venerable old commander, whose locks were white with age, addressed the seamen present with great feeling and evident effect. The whole exercises were unusually solemn.—*Mar. Mag. of the 17th ult.*

Professor Goodrich, of Yale College, has received leave of absence from his collegiate duties for a year, on account of ill health; and has decided on a voyage to Europe.

African Churches.—Two Ecclesiastical Societies of coloured people are about to be formed in the town of New Haven, Ct. One is to be a Protestant Episcopal Society, and the other, under the name of the Union Society, is to embrace the Congregationalists, and a few of other sects, not Episcopal.

ORIGIN OF CAMP-MEETINGS.

Camp-meetings originated in the Presbyterian church of the General Assembly about the year 1800, at the time of an extensive revival of religion in the western and southern sections of the United States. They owed their commencement to necessity, for so great were the assemblies on communion occasions, that there appeared to be no way in which they could be accommodated but by bringing their wagons with necessary provisions, and encamping on the ground. Presbyterians of the General Assembly, long since, discontinued the practice of holding Camp Meetings; but it was taken up and has since been pursued by other denominations.—*Pittsburgh Rec.*

REVIVALS.

REVIVAL IN DELAWARE COUNTY.

Extract of a letter dated Franklin, Aug. 27, 1825.

"I would inform you that the Lord has of late appeared here, as it were with a still small voice; and I believe that forty or fifty are hoping that they are brought from darkness to light; while others are inquiring "what they must do to be saved." Prayer meetings are attended six evenings in a week."—*N. Y. T. Mag.*

REVIVAL IN BLANDFORD, MASS.

A revival of religion has recently commenced in the Rev. Dorus Clark's parish in Blandford, and between thirty and forty indulge the trembling hope of having experienced that entire transformation of heart which is indispensable to salvation. The work has been gradual and silent in its operations; characteristics, which promise the more happy and permanent results. Its present appearance shows that it is still progressive.—*Rec. & Tel.*

From the American S. S. Magazine.

A SABBATH SCHOOL BLESSED.

We have heard of the establishment of only one Sabbath School in Moon County North Carolina, containing a population of nearly 6,500; but upon this one school the Lord has been pleased to pour out his blessing in copious showers of divine grace, and to call many from darkness unto light and from the power of Satan unto God. Let every Sunday school teacher who reads the following account, take courage in his labours of love, and rely more confidently on that promise of our blessed Lord, "Ask and ye shall receive;" remembering also that if we desire the Lord would open the windows of heaven and pour us out a blessing that there shall not be room enough to receive it, we must bring our tithes into his store house, and prove him therewith. We must use the means which God has put in our power and be ever faithful at our posts, not doing our own pleasure on his holy Sabbath but seeking the salvation of souls and promoting the Redeemer's kingdom by the diligent use of the appointed means. The account alluded to is an extract of a letter, dated Raleigh, N. C. June 24, 1825, from Mr. P. W. Dowd to the Editors of the Bap. Magazine. After referring to the previous account of a revival in that place, he continues:—

"This revival has been chiefly confined to the congregation of Friendship Meeting-house. The church for many years was in a very lukewarm state, under the pastoral care of Elder Teague, who died and left it in a desolate situation. It consisted of about forty-two members, who met in a small and indifferent house of worship. The settlement was thinly inhabited by persons in moderate circumstances, with a small portion of literature, and entirely averse from missionary labours of any kind. But in May, 1823, a Sabbath School was instituted, and although its establishment was much opposed, yet it increased to the number of about 160 scholars and teachers. This school was conducted with zeal and prudence, and put to silence all opposition to it. The place of worship soon became too small to contain the people. The inhabitants at length built a large and commodious house, in which the school assembled. It was not uncommon for many of the children to recite by heart from 300 to 400 verses of scripture, with some poetry. They received faithful and affectionate admonitions from their superintendents, and soon began to give evidence that they were the subjects of serious impressions. Some of them gave satisfactory evidence of a change of heart.—Old members of the church were aroused from the lethargy in which they had long slumbered, and began to institute prayer meetings, and make religion the topic of conversation. A missionary spirit fired the bosom of almost every one, and they formed a society auxiliary to the State Missionary Society of North Carolina, and raised from 50 to 60 dollars. The desert now began to blossom and produce its tender fruit, Children read the blessed word of God and adults flocked into the church. Since then, there have been between 70 and 80 added to the church, and the work is still going on.—The old and the young have been the subjects of this glorious work, but particularly those young persons who were members of the school. At one time three persons were baptized, each of whom was over 70 years of age. But the gathering in of private members is not the only characteristic which marks this great work. From among those who profess to have experienced religion, five have devoted themselves to the work of the ministry, three of whom are to be ordained in July next.

We understand the revival which we have before mentioned, in Litchfield, still continues, and is gradually extending over that large and populous town. More than 70 were numbered as the hopeful subjects of the work two or three weeks ago, and we cannot but hope, from the steady progress of the work, and the clear and distinct manner, in which the people of that place are taught the doctrines of grace, that the blessing will be continued, "till there shall not be room to receive it.—*Rel. Int.*

WESTERN RECORDER.

UTICA, TUESDAY, OCTOBER 11, 1825.

The present period seems to be almost barren of intelligence. Papers of course, are filled with *something* and indeed, the circumstantials that have a bearing on an important topic, are absolutely endless; and where there happens to be a temporary dearth of these, there are large stories, surmises, rumours, rare productions, &c. &c. to supply the deficiency, so that the labour of reading and condensing, at least to an editor who would supply an interesting variety, becomes sufficiently protracted and severe. But with all this seeming barrenness of incident there is no real suspension in the affairs of this busy world. Time rolls onward; and the great designs of an overruling Providence, are constantly tending towards their final consumation.

The articles that have appeared in our paper on Mixed Marriages, are more numerous than we at first intended: but the one we publish today, will be read with peculiar interest. Since it was in type, we have received the New Haven Religious Intelligencer, containing an interesting letter which bears on the same subject. It will be found in the preceding columns.

We understand that a number of individuals a the Rev. Mr. Wisner's society, at Ithaca, have recently contributed thirty dollars to constitute him a life member of the United Domestic Missionary Society. There are probably from twenty to thirty ministers in Oneida County who would be sufficiently grateful for a similar favour; and then the funds of that best of institutions, the U. D. M. Society, could receive an acquisition of botween six and nine hundred dollars. And then, if this example were to be followed by the other counties of this great state, how great would be the result.

Orthography.—If any of our readers while noticing the incidental remarks on orthography, which occur on the first page to-day, should be disposed to compare them with our own practice of spelling, we would just remind them that we are there assuming, (however little we may deserve it) the character of *scientific reviewers*. The humble publishers of a *Newspaper*, will of course be under the necessity of adopting the *prevailing* standard of the country; and reformation must *begin* some where else.

New York State Tract Society.—At a meeting of this Society on the sixth ult. it was resolved that this society ought to become a branch of the National Tract Society, as soon as practicable; provided the object could be effected on liberal principles. The terms of union proposed by the National Society, were then read and approved by the meeting; and the Executive Committee were directed to give notice accordingly, to the American Tract Society, and make the necessary contracts for their publications. A constitution was formed on the occasion. The terms of admitting Auxiliaries, and the prices of tracts and children's books, &c. will be the same as those which have been adopted by the National Society. The Society of course, is now styled the NEW YORK STATE BRANCH OF THE AMERICAN TRACT SOCIETY.

This Society we think, have acted wisely in the measures above alluded to; and we trust that they will go onward with increasing enterprise.

Another New Society proposed.—We are pleased to see that the project of erecting a National Society for the improvement of Seamen, which was suggested a short time since, in the the Mariner's Magazine, (a useful little tract published weekly in N. Y.) is likely to meet the general approbation of the Christian public. The cause of seamen, we believe is daily enlisting more interest in its favour: and there is a peculiar fitness in the project of extensive co-operation, growing out of the circumstance that seamen are removing from one port to another and are never stationary but a few days at a time.

The following is from one of our most respected correspondents whose statements of course, will not be questioned. We should like to hear from him oftener.

For the Western Recorder.

THE POWER OF THE GOSPEL.

MR HASTINGS,—I have received the following narrative from an authentic source, and you are at liberty to publish it. The facts stated may not be *precisely* as they occurred, in every *particular;* but I believe the statement is substantially true.

A few years ago, a young gentleman of Virginia, was sent to one of our northern seminaries to complete his literary education. After remaining there some time, and pursuing the ordinary course of studies in that institution, he was induced to commence reading the Bible, *as an amusement*. He soon found it to be a different book from what he had before considered it; the characters of individuals therein portrayed struck him forcibly, especially that of St. Paul; and he began to look around him, to discover whether the lives of any of his associates or acquaintances corresponded with those that produced his admiration. His seeking, however, was in vain: for practical piety, was, alas! but too little regarded, by either faculty or students. This wrought in him a degree of pensiveness, to which he had before been a stranger: and a desire to become an imitator of the Apostle to the Gentiles grew upon him. This first wish of his heart had such an effect on his life, that, like the blessed object of his imitation, he was declared to be "mad." In other words, the faculty wrote to his friends at the south, informing them that the young man was somewhat deranged, and they had better get him home again. This produced an order for his recall, and he obeyed the summons. His leaving college, and his return to his kindred, however, afforded him no relief, and his uneasiness continued without abatement. It seems he was an orphan, and heir to a large estate. His uncle, and guardian, who loved him much, and felt deeply anxious for his welfare, was induced to apply to the Rev. Dr. R. of Richmond, as a gentleman skilled in the treatment of insane persons, to receive and attend to his ward,—his real malady being then unknown both to the Dr. and his uncle. The Doctor hesitated, but after consulting his godly wife, who remarked, that although the task would be unpleasant, yet perhaps the Lord would make them serviceable to the young man, he consented. The "mad" man was accordingly placed under the care of the good doctor, who soon had the happiness to discover the nature and extent of the disease, and was enabled to apply the best of all remedies. The Great Physician added his blessing; light was infused into and tranquillity restored to the mind of this young man, and he was enabled to rejoice in the Lord, and admire that chain of Providential events which brought him into the liberty of the gospel.

If this disciple of Jesus is not an imitator of his beloved Paul in itinerating and preaching the word, yet, in works of righteousness, he appears determined to be conspicuous. A part of his patrimonial estate consisted of about 90 poor enslaved Africans, to whom he has given their freedom; and not content with that, he procured them a passage to the Island of Hayti: furnished them with necessary farming tools, and on their departure distributed among them a considerable sum of money,—the worth of the slaves, expenses, &c. being about $30,000; thus proving his faith by his works,—and his example has already been followed by several others.

The recent account of this noble transaction is doubtless recollected; and the name of *Minge* will be handed down to posterity, as that of an ornament to the religion of Jesus, and a benefactor to the human race.

I would treat the faculty and professors of every literary institution with respect and tenderness; but I would inquire, what must be the feelings of those, who, while they applaud and admire the conduct of this "deranged" and discarded pupil, cannot but reflect that God has taken from them the honour of being the instruments in his hands of leading young Minge to such an exalted course, and given that honour to a distinguished preacher of the humbling doctrines of the cross; for it appears to have been nothing but a religious sense of duty that has produced this glorious act, as even the name of this "liberator" of his fellow men was for some time kept from the public. May his heavenly example still be followed, till every slave is set free, and all the praise be given to Him who gave himself to redeem us from the bondage of sin. H. T.

POLITICAL.

DOMESTIC.

Completion of the the Canals!—We have been favoured with a copy of the following letter, by which it will be seen that the Grand Canals of this State, will have been completed on the 26th instant; which day will be celebrated in a manner that will demonstrate proper respect for those who conceived, and have executed the great work, a work that will stand as a lasting monumeot of the liberality and patriotism of a free and enlightened people.—*Alb D. Adv.*

"To the Hon. Stephen Van Rensselaer, President of the Board of Canal Commissioners.

SIR,—The unfinished parts of the Erie Canal will be completed, and in a condition to admit the passage of boats on Wednesday, the 26th day of October next.

It would have been gratifying to have accomplished this result as early as the first of September, but embarrassments which I could not control, have delayed it.

On this grand event, so auspicious to the character and wealth of the citizens of the state of New-York, permit me to congratulate you.

I am, sir, respectfully, your obedient humble servant, WM. C. BOUCK,
Canal Commissioner.

Lockport, Sept. 23th, 1825."

Arrangements for the Canal Celebration.—The committee appointed by the corporation and merchants and citizens of New-York, have met that appointed by the citizens of Albany, and have agreed that a canal boat, suitably fitted up and appropriately decorated for the purpose by the citizens of Buffalo and Black Rock, be in readiness to pass from Lake Erie to the canal, thence to Albany, and from that city (in tow of a steam boat provided for the occasion,) to the city of New-York, and onward to Sandy Hook. Positive arrangements have been made to plant 32 and 24 pounders along the whole line from Buffalo to Albany, to be discharged in succession, immediately on the introduction of the boat from the Lake into the Canal, and to be returned from Albany to Buffalo.—*ib.*

Captains Warrington and Biddle are to sail in a few days for Pensacola, in the sloop of war Hornet, to fix on a site for a navy yard, somewhere on the coast of Florida, in the Gulf of Mexico. $50,000 were appropriated for this purpose by the last Congress.—*ib.*

Commodore Porter.—It is now asserted that this officer has determined to join the Mexican service, in a post for which he made application to the government of that country some time ago. The Washington Gazette says that it is understood his salary will amount to twenty-five thousand dollars a year.—*ib.*

Grand Indian Council.—The Michigan Herald of the 20th Sept. contains an interesting account of the Grand Council with the Indians and Gov. Cass and Gen. Clark, U. S. commissioners, accompanied by Major Biddle and others, on the 4th of August last, at Prairie du Chiens. The number of Indians assembled was about 3000.

"They all arrived at the council ground, clothed in their war dress, and armed with bows and arrows, war clubs, and other Indian implements of warfare,—very few having fire arms, and encamped separately under their respective chiefs. The Sacs and Foxes were the last to arrive, and are represented as making a very warlike and imposing appearance. They came up the Mississippi in a fleet of canoes, and as they approached the Prairie, they lashed their canoes together, and passed and repassed the town in a connected squadron, standing erect, singing their war songs, and dancing after their custom. On landing they drew up in martial order, as if in warlike defiance of their enemies, the Sioux, who were encamped on the opposite side of the town, and shot back the fierce look of defiance upon their ancient foes. The elder chiefs of the opposing tribes were prudent enough, however, to restrain the kindling passions of their young men; and their friends, the Chippewas, who were already on the ground, passed along their line and received friendly salutations."

The council was held under a spacious booth, covered with green boughs, erected for the purpose. After hearing the pretensions of each party, which occupied from 10 to 12 days, a treaty was concluded, by which the boundaries of the respective tribes were settled, and peace and amity established among them. This is the first time for a century, that the tomahawk could be said to be completely buried on the Upper Mississippi; and it is believed that the pledges which the Indians have made to each other, will be observed with good faith.

Mr. Lewis, the painter, who was of the U. S. party, had arrived at Michigan, having with him about fifty drawings of the principal Indian chiefs, of their dress, and warlike implements, dances, &c. which, when completed, will, perhaps, form one of the largest and most interesting collections of the kind, which has as yet been executed by one man. The drawings are to be sent to the War Department, as soon as they are finished.—*N. Y. Eve. Post.*

Colonization Society.—A letter has been received at the office of the American Colonization Society, from Mr. Nathaniel C. Crenshaw, who has lately liberated about 60 slaves, stating that it is his wish that the younger part of them should join the colony at Liberia next near, and that he shall be glad of the assistance of the Society in giving them a passsge—*Fam. Vis.*

Arrangements are making in Norfolk to despatch a vessel with all possible expedition, to the American colony on the coast of Africa. About 100 persons, principally from North Carolina, have already offered to embark more are expected. The emigrants are required to produce testimonials of freedom and unexceptionable character.

The venerable CHARLES CARROLL, of Maryland, one of the three surviving signers of the Declaration of Independence, attained his 89th year on the 21st ult. His venerable compatriot John Adams, will in a few days complete his 90th year.

The Annual commencement of the college of New-Jersey took place on the 28th ult. and the degree of Bachelor of Arts conferred on 39 young gentlemen, on the day preceding. Mr. Southard, secretary of the Navy, delivered the annual address before two societies of the college, and a number of distinguished strangers. Among the audience were Charles Lucien Bonoparte, and one of the sons of Murat.

Another of our countrymen, a son of New Hampshire, intends connecting his destiny with the Greeks by espousing their cause in person. He is now in our city, for the purpose of making the necessary arrangements for his voyage. [*Palladium.*

Riches of the West.—The schr. Mariner, Capt. Blake, arrived at Detroit from Green Bay a few days ago, brought 19 packs of furs, and nearly *thirty tons of maple sugar*,—this sugar is manufactured by the natives

The Rochester Telegraph of Tuesday last, mentions the arrival at that place, of a boat, sloop rigged, with masts to unship, six tons of burthen in fifteen days from Charleston S. C. She had six passengers and is bound for Green Bay.

Cash in Prospect.—A new company has been organized for the purpose of raising the British frigate Hussar, sunk at Hell Gate during the revolutionary war.

Scarcity.—The Nantucket Inquirer says, that so great a scarcity of the autumnal fruits of the earth as that now experienced, was never before felt by the inhabitants of that Island. Corn an article which has heretofore been received at that place in large quantities and has accordingly sold there at a cheap price, is now a dollar a bushel. "The crops of the present year," the editor of the Inquirer further states, "will not supply one fourth of the wants of our citizens.

Delaware and Rariton Canal.—The whole of this work is to be executed under the immediate superintendence and direction of Myron Holley, Esq.

In a walking match which took place on the 27th ult. a young man by the name of Garett Vanorsdallen, walked from Chambersburg to Gettysburg, Pa. a distance of 24 and a half miles, over the South Mountain in three hours and forty-six minutes!

Savings.—The Amount deposited in Troy Savings Bank, last Saturday week was $3681,00

Mr. F. Cowdery has relinquished the management of the Newport (Orleans co.) Patriot, and the establishment has passed into the hands of Mr. T. C. Strong.

The Big Walnut.—It appears by the Forestville paper, that the "Big Walnut" is about to be taken to New-York, through the canal, to be exhibited as a show on the route and afterwards to be fitted up as a grocery in the metropolis of the state.

The Corporation of Boston has determined to purchase one thousand feet of hose for their fire engines.

French Debt.—A writer in the United States Gazette, states, that the debt due from France to the citizens of the United States for property seized and confiscated under the Berlin, Milan and Rambouillet decrees, has been estimated at more than thirty millions of dollars, not one cent of which he asserts has been returned to its real owners up to the present day. France is able to pay he asserts, and France must pay. *Alb. Daily Adv.*

Improvement on Self-Nomination!—"Daniel Reynolds, of Bruce county, Ohio, offers to serve as a member of the legislature of that state, for 62 1-2 cents a day!!"

Principles of Quakers.—The Editor of the National Gazette takes the following notice of Mr. Bates' work on the doctrines of Friends, from which we quoted in our last.—*N. Y. Obs.*

"Elisha Bates, of Mount Pleasant; Ohio, has just published a neat octavo volume, of 320 pages, entitled, "The Doctrines of Friends, or Principles of the Christian Religion, as held by the Society of Friends, commonly called Quakers." The work has been examined and approved by the Ohio Yearly Meeting, and is supposed to have the sanction of the Friends generally, in other parts of the Union. Writers of other religions have frequently called for the creed of the Friends;—they have now within their reach an authentic exposition of it, prepared upon a satisfactory plan. Mr. Bates has also made extracts from the writings of the early members of the Society, in order to shem that the principles which he ascribes to it are prescriptive, and every way genuine."

Burning of a Negro.—The burning of a negro for the murder of a white man, which was located by the northern papers in Georgia, took place, it seems, in Greenfield Dist. N. C. The owner of the black resided in Georgia, and the crime was committed in S. Carolina; "and the punishment," says the Georgia Missionary, in vindicating its state from the infamy of the act, "was inflicted by *her* laws, and not *ours.*" Is it indeed true, that the laws of *any civilized state* must bear this blot! Is law "the perfection of reason," and are its degrees of crime graduated by the colour of the aggressor! The black kills his oppressor, to whom he was bound by no law but the law of tyrants, and is burnt; as if the death of a dog were too good for him. Change their skins, and the punishment is a paltry penalty! Make the master a slave, and his conduct would have been justified and applauded.—*Rel. Intel.*

Dr. Fullen and the Holy Alliance.—Dr. Fullen has just arrived in the United States. He was late professor of law, in the University of Basil, and is a native of Hesse, in which he performed military duty in 1814—But since 1820, had resided and was a professor in Switzerland.

As late as the 7th Aug. 1824, the ministers of Russia, Austria and Prussia, addressed notes to the government of Basil, demanding the delivery of Dr. Fullen, and Professor S——. They were accused of being movers of some great conspiracy: and in this demand, they were backed by a note from the governments of Hesse and Nassau, requiring that these, their natural born subjects should be given to the *Prussian* inquisition at Coepensck for trial, &c. The Government of Berne, the directoral canton of Switzerland, also joined in the application.

Dr. F. and Professor S——were brought before the government of Basil. He plead that he was a *member* of the canton—that there was no right to demand him—no reason to give him up, and that to do so, would be to surrender the liberty of Switzerland; that the charges were vague and unfounded, and that at any rate, he could not be subject to a *Prussian* tribunal, &c. The government of Basil resisted the "*holy* demands for a considerable time; but at length, gave way so far as to compel the Doctor's departure from the canton, by issuing an order for his arrest, when it was found that he would not leave it, unless forced. He then left the city, thankful for the patriotic interest which many citizens had displayed in his cause. To the government he left the following declaration; "Whereas, the *republic* of Switzerland, which had protected so many fugitive princes, noblemen and priests, would not protect him, who like them, is a republican, he is compelled to take refuge in the great asylum of liberty the United Sates of America. His false accusers he summons before the tribunal of God, and of public opinion. Laws he has never violated; but the heinous crime of having loved his country, has rendered him guilty to such a degree, that he feels quite unworthy to be pardoned by the holy allies."

We are not informed of the fate of Professor S——; but it seems probable that the demand for him was evaded, as his person was not so much wanted by the allies as that of Dr. Fullen. We hope they will not demand the latter of the government of the United States!—and yet the *holy ones* have as much *right* to make such a demand of us, as of the little canton of Basil. There is however, this essential difference—such a demand on us, would only subject them to be laughed at.

FOREIGN.

Spain.—The police of the province of Andalusia, in Spain, have ordered that a strict account shall be kept of all the inhabitants, and require that every master of a private house, as well as every keeper of a hotel, shall immediately report any change which takes place in his family. The object of this measure is stated to be, that the government may be the better able to secure to good citizens that protection which they deserve, and to frustrate the evil designs of those who would disturb the public peace. A fine of ten ducats is to be imposed on those who shall refuse to comply with this requisition, besides the liability to account for all disturbances that may occur in their precincts.

Such a regulation as this affords little indication of public security. It is one of those measures which the sternness of the government suggests to control the impatience and discontent of the people, and can be supported only by other means of a similarly oppressive and irritating nature. When the whole country shall have been thus placed in the hands of the police, the government will be managed through the medium of spies, under that dominion which the French ministry should blush at having restored, with such fair promises to Spain and the world.—*N. Y. Adv.*

The Duchess of Berry has given her consent to be godmother to a church bell at Rouen!

The Harvest in England has been favorable as to the quantity and quality. In many places in the south and west, it is stated that the corn is all housed.

A strong disposition exists in France to separate from the Catholic Church and to adopt Protestantism, on account of the interference of the priests in all affairs, public and private. A rich merchant, of Lyons, lately adjured the Catholic faith and published his reasons therefor. These being reprinted in a Paris journal, it was immediately seized by the government, on pretence of its being the effect of party spirit. The Catholic clergy are very much alarmed and vexed at the course taken by several fathers of families, who though Catholic born, choose to educate their children as protestants.

King of Sardinia.—Among the curiosities of history, must be remarked a late ordinance of the King of Sardinia, which prohibits the education of all his subjects who are not worth three hundred dollars. What an illustration of the foundation and benefits of a monarchial government. A king, surrounded by the wealth and power of his kingdom, and holding at his command the resources of a nation, yet fearing to trust a spelling book and grammar in the hands of his subjects, lest they might learn the important truth, that "knowledge is power."—*N. Y. Nat. Adv.*

The King of Sardinia has ordered a magnificent stone bridge, of a single arch, to be built over the Dora by the gates of Turin.

The plague, is said to have broken out at Alexandria, Egypt, with greater violence than was ever known.

Sweden.—Letters from Stockholm of the 2d of August states, that the claims of the United States had been arranged, and Mr. Colonel, the gentleman appointed to conduct the negotiation had left the capital.—*Alb. D. Adv.*

The Baron de Stackelberg, Charge d'Affairs of the Swedish government, left Stockholm some few weeks since on his return to this country, to resume his functions in this government.

Mr. Brown the American Minister in France was much indisposed, in July, and obliged to have recourse to mineral waters in Savoy.

A Treaty.—The treaty between Colombia and the Republic of Central America, is published in the Washington National Journal. It is of an offensive and defensive character, and assures mutual assistance against enemies by sea and land. Both parties promise never to acknowledge, in any way, the right of a foreign power to claim authority over them; and the the treaty makes provision for running the boundary line, for expelling interlopers from Mosquito coast, and also for a general congress at Panama.

First Act of Parliament for a Canal in England.—The Duke of Bridgewater, the father of canals in England, possessed an estate at Worsley, near Manchester, rich in mines of coal, from which he derived little or no profit, on account of the expense which attended the conveyance of the article by land carriage to a suitable market. Fully apprised of the utility of a canal from Worsley to Manchester, he consulted Mr. Brindley on the subject, who having surveyed the country declared the scheme to be practicable. Accordingly, his Grace obtained, in 1758 and 1759, an act of Parliament for this purpose; and Mr. Brindley was employed in the conduct and execution of the undertaking the first of the kind ever attempted in England, with navigable subterraneous tunnels and elevated aqueducts, &c. This was considered as a chimerical and extravagant object; and an eminent engineer, who was consulted on the occasion ridiculed the attempt. "I have often heard," says he, "of castles in the air, but never before was shown where any of them were to be erected." The Duke not discouraged, but confiding in the judgment of Mr. Brindley, empowered him to prosecute the work.—This extraordinary undertaking commenced, and the minutiæ of execution in this first canal unfolded the great powers of Mr. Brindley, who terminated his useful life on the 27th of September, 1772, in the 56th year of his age, at Turn-hurst, in Staffordshire.

Zante, July 6.—The martyrdom of a Monk of the convent of the Virgin Mary, in Mount Aracynthe, is the subject of admiration among the faithful here. This old man having been brought by the Turks before the tribunal of Rouschild Pacha, and asked what his name was, answered, "Ambrose." "Your country?" demanded his persecuters. "The Monastery of the Holy Virgin," replied the Monk. "And your dwelling?" "My dwelling place," said he, "were those rocks until they were levelled by your soldiers: and soon," lifting up a cross at the same time, "my dwelling will be in heaven." "What have you done with the sacred vessels of the church?" "I have rescued them from the defilement of your soldiers." "Where are they?" "That secret rests with myself." "Speak?" "You may put my body to the rack; God only has power over the soul." They immediately began to apply the torture; not a word, however, escaped him, but "Kyrie elesion!" and "Lord have mercy on me!" They drove sharp instruments under his finger nails, but the martyr glorified God, and prayed for his persecutors; who, enraged by his patience of suffering, impaled him, and left him to perish in view of the trenches of Missolonghi. The news was communicated by a Piedmontese deserter. Such tortures in the nineteenth century!!

DONATIONS

To the Auburn Theological Seminary, from May 1st, to Aug. 1st.

Onondaga. Estate of Joseph Forman, deceased by hand of executor, 25; Wm. Saben, Esq. 100; Joseph Swan, Note, 15; Interest 1 37; $141 37

Manlius; E. Ewers and Son, part payment of note, 30 83, Ebenezer Rowe, on his note, 3; 33 83

Otisco; Benoni, and Charles Merriman, avails of an article put into the hands of the Agent, 12 50, Stephen Pomeroy 2; 14 50

$189 70

HEZEKIAH N. WOODRUFF, *Agent.*

BIBLE SOCIETY.

C. STUART affectionately states, that he ha not yet received from the various gentlemen who kindly undertook to make reports to him of Bibles wanting in their neighbourhoods, according to forms supplied by him, for the following places, viz.

Deerfield,	Remsen,
Camden,	Florence,
Taberg,	New-Hartford,
Part of Western,	Whitesborough,
Part of Floyd,	Westmoreland,
Steuben,	Hanover,
Trenton,	Paris,
Bridgewater,	Sangerfield,
Part of Vernon,	Verona including
Union, and	[Skenando.

Five divisions of Utica.

And he earnestly repeats his request, that these reports may be completed and forwarded to him at Utica, as soon as practicable.

Oct. 8, 1825.

The Ladies of the 1st Presbyterian Society in Lenox, have appropriated $50, for the purpose of constituting their Pastor, Rev. IRA M. OLDS, a Life Director of the Western Education Society.

There will be a meeting of the Directors of the Western Education Society, on Wednesday, the 19th inst. at 10 o'clock, A. M. at the Boarding House in Clinton.

Married,

On Tuesday the 13th ult. by the Rev. Mr. Albertus, Mr. John J. Taylor, to Miss Mary Jenkins, both of Albany.

At Westmoreland, on the 22d ult. Mr. Amon Ives, to Miss Alvinah Gridley, both of the Village of Clinton.

At Blackburn, (Eng.) John Clegg, aged 72, who has been blind for upwards of ten years, to Jane Ainswerth, (who is as deaf as a post,) aged 52 years. This is the fourth time the sprightly bridegroom has appeared at the altar of Hymen, and the bride's third engagement in connubial bliss.—*Liverpool Paper.*

At Albany, on the 29th ult. by the Rev. Mr. Bronk, Mr. Lucas Van Vechten Schuyler, to Miss Angelica, daughter of the late Gerritt R. Lansing, of Watervliet.

DEATHS.

At Sangersfield, Oneida County, New-York, on the 24th of September, Mrs. Azubah Baily in the 98th year of her age.

At Lisle Village, Broome Co. New York, on the 29th Sept. Mrs. HANNAH MARSH, wife of Norman Marsh, Merchant, aged thirty six years.

The death of this truly valuable woman is an event most deeply afflictive and painful. Her relatives and friends, for whose welfare she ever manifested the most tender concern and solicitude, have sustained a very heavy loss. Few persons possessed to greater pefection, the domestic and social virtues. Where she was known, her life needs no panegyric; her character no eulogy. By her death the church of Christ, of which she was an eminently useful and exemplary member, has been divested of one of its brightest ornaments. Dark and mysterious are the dispensations of God. She was taken from us in the midst of life and usefulness. But while her afflicted relatives, and numerous friends, mourn the loss of one who was so dear and valuable, while the church mourns the loss of one who felt so deeply, and bestowed so freely, for the prosperity of the cause of Christ, while all who knew her, render a spontaneous tribute of grief, for the sudden removal of one who exerted so happy an influence on community, and while those who have been fed and clothed by her charities rise up with tearful eyes and call her blessed; we trust that the last pang of dissolving nature was to her the consummation of a well grounded hope in the Redeemer; that mortality was then swallowed up of life and that she now rejoices and triumphs in the presence of God and the Lamb. In this hope our grief is allayed; our sorrow is mingled with joy; our mourning with praise. Thanks be unto God who giveth us the victory through Jesus Christ our Lord.—*Communicated.*

At Alexandria, on Thursday night, the 23d ult. Dr. ELISHA C. DICK, in the 72d year of his age—a good as well as an eminent man in his profession. He was one of the physicians who attended General Washington in his last moments.

Christian Almanack, for 1826.

THIS valuable tract has been republished from the Boston Edition, by the subscriber, who has the work standing in type, and who will supply orders for any quantity on short notice. Those who take an interest in its sale and circulation, will please to send their orders for them as early as convenient. The price is fixed at six shillings per dozen, from which a discount is made by the publisher, to Tract Societies who purchase by the quantity. It will be recollected that a considerable sum is annually raised from the sale of the Christian Almanack, which is applied to the funds of the American Tract Society. EVERARD PECK.

Rochester, October 1st, 1825.

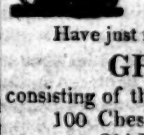
☞ The above, may also be had at the Book-Stores of Merrell & Hastings, No. 40, and William Williams, No. 60, Genesee-street, Utica.

NEW GOODS.

No. 36, Genesee Street.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.

Utica, 13th Sept. 1825. 63



Wholesale.

J. C. HASTINGS & CO.
NO. 84, Genesee-st.

Have just received a fresh supply of

GROCERIES,

consisting of the following articles;

100	Chests Skin Tea,
10	Old Hyson, do.
15	Young Hyson, do.
20	Souchong & Bohea, do.
10	Pipes Cognac Brandy,
12	Hhds. St. Croix & Jamaica Rum,
6	Pipes Swan & SchiedamGin,
20	Bags Coffee,
20	Pepper & Spice,
10	Boxes Lump Sugar,
30	Bbls. Brown do.
20	Kegs Raisins,
30	Boxes, do.
2	Tierces Rice,
25	Kegs Tobacco,
40	Qr. Casks Malaga, Sherry, Lisbon, Teneriffe, Port, & Madeira WINES,

and almost every other article usually kept in their line, which they offer at the lowest price, for Cash, or approved paper, payable at either of the Banks in this place.

Utica, August, 1825. 58tf

WANTED.—The subscriber wishes to employ immediately Six first rate

Journeymen Coopers.

Liberal wages will be given.

G. W. GORTON.

Rome, August 23, 1825. 1tfp1w

OLD BRANDY.

ONE pipe old real Champaign Cognac Brandy, of the vintage of 1779, just received and for sale in bottles, or on draught, by

J. C. HASTINGS & CO.

Utica, August 1, 1825. 57tf

MEXICO ACADEMY.

THE next term will commence on the 18th inst. under the superintendence of Mr. TERTIUS D. SOUTHWORTH, a gentleman competent to teach the branches usually taught in Academies. The terms of tuition, are as follows:

For Latin, Greek, and the higher branches of Mathematics,	$4 00
For English Studies.	3 00

The Trustees flatter themselves that as they will make all the exertions in their power, for the benefit of the institution, the reasonable expectations of Parents and Guardians, will not be disappointed.

Board from 8 to 12 shilling per week. Books and Stationary, furnished at the Book Store Prices.

By order of the Board of Trustees,

J. M. FRISBIE, *Sec'y.*

May 12, 1825. tf 47

THE subscribers are now receiving from N. York and Philadelphia, their second supply of

GOODS,

this season, and are warranted to say their assortment is as extensive, and will be disposed of at as good terms for the purchaser, as at any other esteblishment in this state,—save the city of Gotham. THOMSON & LYMAN.

Utica, June 10th, 1825. 50tf

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May 24, 1825. 21f

WINES & TEAS.

2	CASKS superior Port Wine,	
1	" old Madeira,	do
1	" Sicily	do
1	case Champaign,	do
20	boxes Claret,	do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dye Stuff, together with a general supply of GROCERIES.

52tf A. HITHCOCK.

Utica, June 28. 83 Genesee-street.

Steam Navigation Company.

THE new Steam-boat Commerce, captain Seymour, with the Safety barge Lady Clinton, and the new steam boat Swiftsure, captain Stocking, with the Safety-barge Lady Van Rensselaer, will, until further notice be arranged as follows:

Leave New York.		Leave Albany.	
Monday, at	10 A. M.	Monday at	10 A. M.
Tuesday,	4 P. M.	Tuesday,	3 P. M.
Thursday,	10 A. M.	Thursday,	10 A. M.
Friday,	4 P. M.	Friday,	3 P. M.
Saturday,	4 P. M.	Saturday,	3 P. M.

For Passage, at New York, apply on board, at the Cedar street wharf, in the rear of the City Hotel, or to W. C. Redfield, 137 Washington street; And at Albany, on board, in front of the Pier Bridge, foot of State-street, or to Rathbone & Chapin, 67 Quay-street.

New-York, Aug. 15, 1825. 61t

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

From the Louisiana Gazette.

LINES

By a person long resident in a foreign country, on his return home.

I came, but they had passed away—
The fair in form, the pure in mind;
And like a stricken deer I stray,
Where all are strange and none are kind.
Kind to the worn, the wearied soul,
That pants, that struggles for repose,
O that my steps had reached the goal
Where earthly sighs and sorrows close.

Years have passed o'er me like a dream
That leaves no trace on memory's page;
I look around me, and I seem
Some relic of a former age,
Alone, and in a stranger clime,
Where stranger voices mock mine ear,
I mark the lagging course of time,
Without a wish—a hope—a fear!

Yet I had hopes—and they have fled;
And I had fears were all too true;
My wishes too!—but they are dead,
And what have I with life to do!
'Tis but to wear a weary load,
I may not, dare not cast away;
To sigh for one small still abode,
Where I may sleep as well as they.—

As they, the loveliest of their race.
Whose grassy tombs my sorrows steep:
Whose worth my soul delights to trace—
Whose very loss 'tis sweet to weep!
To weep beneath the silent moon,
With none to chide, to hear, to see;
Life can bestow no dearer boon
On one whom death disdains to free!

I leave the world that knows me not,
To hold communion with the dead;
And fancy consecrates the spot
Where fancy's softened dreams are shed.
I see each shade all silvery white,
I hear each spirit's melting sigh;
I turn to clasp those forms of light—
And the pale morning chills my eye.

But soon the last dim morn shall rise—
The lamp of life burns feebly now—
When stranger hands shall close my eyes,
And smooth my cold and dewy brow.
Unknown I lived—so let me die;
Nor stone, nor monumental cross,
Tell where his nameless ashes lie,
Who sighed for gold, and found it dross!

For the Western Recorder.

PARTICULAR ADAPTATION, NO. IV.

Another class of tunes, which are frequently sung in different sets of words, deserve particular notice. Tunes belonging to this class are such as were originally designed for the expression of particular sentiments, or were written expressly for one set of words; and these constitute no small portion of those which are in common use. The intrinsic principles of association embraced by such tunes are of a peculiar character,—collected and combined for the expression of a certain combination of sentiments, they are unfit for any other purpose. Though these are peculiarly effective in their original connexion, and when particularly adapted to any precisely similar combination of sentiments; yet as such combinations are necessarily of unfrequent occurrence, such tunes can rarely be used to advantage, in any other words than in those to which they were originally set. The tune called 'Bradford, or Messiah,' extracted from one of Handel's Oratorios, may be cited as a specimen of this class. This tune was originally adapted to the words, "I know that my Redeemer liveth," &c. and there are few melodies more expressive than this in its original connexion. The preceding strains in the celebrated Oratorio, (the Messiah,) prepare the mind to attach a deep and pathetic interest to these words, as emanating from the lips of one whose holy confidence in the Rock of his Salvation was not to be shaken by the severest afflictions; and when this melody commences, we turn from the contemplation of the unexampled sufferings of Job, to the tender compassions of his and our Redeemer. There is a refinement of sentimental feeling embodied in this tune, so perfectly appropriate to the situation of the pious sufferer, that its interest would be almost wholly lost when differently applied. I must confess, however, that I have heard this melody performed in other words with considerable success: but in such cases, its effect has been, at least, partly owing to extraneous associations. Such melodies are obviously too definite in their character, and their expressiveness is too limited for general adaptation; and when they are successfully used in ordinary words, they must be applied to extraneous circumstances, with much more skill than we usually find in those who have the direction of this part of the public exercises of religious worship.

Before I leave the subject of general adaptation, it will be proper to allude to some of the evils which attend the practice of it, and to expose some of the absurdities to which it has given rise. This practice has become so common, and so little attention has been paid, either to the character of the words, or the music, that choristers who attempt to consult the principles of adaptation, are sure to rouse the prejudices, and, perhaps, the indignation of many, whose influence, were it rightly directed, would be highly useful to the interests of psalmody. In some places it has become customary to make use of those tunes only, which are of the minor key; and in others, these tunes are reserved exclusively for particular occasions—such as a communion, or a funeral service. This would all be very well, if the psalms or hymns were uniformly selected, with reference to such practices: but the misfortune is, that this point is never attended to. When a psalm in which the sentiment consists in animated thanksgiving, happens to be read at the communion table, what sense is there in setting it to a tune in the minor key, in which the intrinsic associations will, in most instances palpably contradict the sentiment? Or what peculiarly delightful sensations, or associations would be created by singing "Repentance" at the public celebration of a wedding? The only interest that can possibly be attached to such performances, which subvert the very first principles of the art, must result exclusively from extraneous circumstances, & even these will generally have a contrary effect upon the uncultivated ear. Let such words as the following be sung to such tunes as Plymouth, or N. Durham, as is sometimes actually the case, and they will almost bid defiance to gravity itself:

"I ask'd them whence their vict'ry came,
They, with united breath,
Ascribe their conquests to the Lamb,
Their triumphs to his death." &c.

Or these:

"There is a land of pure delight,
Where saints immortal reign,
Infinite day excludes the night,
And pleasures banish pain."

If such verses as these, are peculiarly expressive in the language of the minor key, I would ask those whose sensibilities are violated by the exhibition of tunes of an animated character, how they would dispose of the following?

"That once lov'd form, now cold and dead,
Each mournful thought employs;
And nature weeps her comforts fled,
And withered all her joys."

Are the sentiments contained in this last verse, similar to those in the first two?—or would the same tune be equally expressive in either of the three? For the honour of common sense, I hope there are few persons who would answer these questions in the affirmative; & unless they are so answered, these absurd practices must be condemned as destructive of every thing that is truly valuable in the institution of psalmody.

The psalms and hymns contained in our most approved collections of sacred poetry, abound in contrasts: sometimes the sentiment of one verse is contrasted with that of another: and in other instances we meet with the like between the different lines of the same stanza. The judicious reader of such passages manages the tones of his voice, so as fully to display the precise bearing of the contrasted sentiments—and has the singer nothing to do with contrasts? Must he alone, who has the most perfect language of tones at his command, neglect what is required of the commonest school-boy? This will, however, be the case, in most instances, unless resort is had to particular adaptation. Tunes which are so constructed as to admit of their being sung to different sets of words, are not often susceptible of a sufficiently varied expression, to answer the purpose of contrasting sentiments. Individuals among them, it is true, are written in such a manner as to admit occasional, and particular contrasts; and when these happen to occupy the same place in the tune, which the words require, this difficulty will be removed: but where this will once be the *fact*, the reverse, will have many times occurred. The contrast between the first two and the last two lines of the following verse, will serve to illustrate my meaning:

"Buried in sorrow and in sin,
At hell's dark door we lay:
But we arise by grace divine,
To see a heavenly day."

In reading such a verse, a man of taste would pronounce the first two lines, in a slow, deliberate manner, and in the last two he would elevate his voice: his accents would become more abrupt, and he would speak with greater rapidity, and the effect upon the hearer would be a clear perception of the sentiment. But let this verse be sung to almost any common tune, and the effect of the sentiment would be lost upon the hearer, because he would not be able to perceive the contrast—or if he should perceive it, the intrinsic associations, being of an opposite character, would counteract its effect?

If the principles which have been already advanced are correct, it is evident that the institution of psalmody imperiously demands a much greater share of attention from clergymen, & from christians generally, than it has hitherto received. It is also evident that it might be rendered a much more efficient instrument, in the devotions of the sanctuary, than it is at present, if it could be freed from the embarrassments which have been suggested. In this age, proverbially called the "enlightened," the prejudices that are so prevalent among a certain class of christians, should be reprobated by every liberal mind: and it is a matter of astonishment to me, that any, who possess minds qualified to investigate this subject, and ample means of assistance, should suffer themselves to be governed by *notions*, which have long since been exploded by others, as too absurd to be harboured by rational beings. Such persons, however, are still to be found, and it becomes necessary to yield to them, more than is consistent, either with the nature of psalmody, or with the requirements of charity. How far this institution should be made to *condescend* to the whims, (for they do not really deserve the name of prejudices) of the ignorant, is not for me to decide. I shall content myself with endeavouring to point out the requirements of the art, and leave this question for the consideration of others.

Yours, &c. THETA.

COMMUNICATIONS.

As for the following article on mixed marriages, if any of our readers opposed to such connexions should think that Crawford has made some of the arguments against them appear rather ludicrous, we hope they will not blame his opponent, as no better have been presented, and as Crawford acknowledges that H. T. has urged those which are as forcible as can be urged.

And from the respectable manner in which he has spoken of H. T. and the agents, we presume that the playful humour, and the caustic irony of the latter part of the reply, are not so much aimed at them as at a certain class of people among us, who are forward to join in the outcry against alliances with enlightened and virtuous Indians; while they manifest no uneasiness at the disgraceful intercourse which prevails among the lower class of the whites, and the most ignorant and degraded portion of the Indians; and who refuse to co-operate by their charities, with such men as the agents, H. T., Crawford and others in enlightening the Indians, & raising them above such disgraceful intercourse with the scum of our white population. We presume the discussion is now closed. Every argument has been used in opposition to alliances with enlightened and virtuous Indians, we can think of, except one to which Crawford supposes H. T. alludes, in the remark that they are "repugnant to our ideas of propriety." We doubt whether any one will feel disposed to bring this forward.

To the Editor of the Western Recorder.

MIXED MARRIAGES.

Mr. Hastings.—I have not deferred an answer to the two communications of H. T. in reply to me on the subject of mixed marriages, to this time, from any disrespect to the writer. He has shown a good degree of christian feeling, and a heart that wishes well to the Indians.

When I undertook in behalf of the Indians, to terminate this singular war waged against them, I knew I could not, as my opposers had done, seize a match, and apply it to the magazine of human passions and prejudices, to frighten their enemies into submission. In the humble attitude of entreaty I approached and endeavoured to show that there was no just cause for this warfare. If it was to be continued after this, I had reason to expect that some one of the multitude engaged in it, would come forward and show that it was reasonable. The Agents assign no reasons. There seems to be some strange misgiving in assigning reasons. I found that H. T. had presented some considerations to justify this popular excitement; and I believe no better can be presented. But I thought that some on the same side might suppose that there were still stronger resources, and I was willing to wait patiently, and hear all that could be said on the subject.

H. T. seems not to have fully apprehended my meaning, in the remark, that "such marriages will be the most effectual means of exalting the Indian character," as appears from the following question: "I would inquire whether the reputation of a Ross, an Arch, or a Brown, would be *exalted* by a connexion with an ordinary white female?" I hope when such Indians come among us for wives, they will find those who are above the class of 'an *ordinary* white female"! But my meaning was, not merely the effect to be produced upon the character of Indians thus connected. I meant that such connexions would exalt the Indian character in the eyes of the civilized world, by showing that Indians were improving, and that nothing but the moral degradation of the great body of them, prevented their becoming as respectable as any people on the globe. I meant also, that such connexions would exalt the Indian character in their own estimation; that they would teach them self respect; diminish disgraceful connexions; and show them that the means we were using for their benefit, were calculated to raise them to an equality with the citizens of the United States.

H. T. acknowledges "that the Indians may be descendants of Israel"—that "they possess native talent equally with their white neighbours:" why then does he deem alliances with well educated, intelligent and virtuous Indians, "repugnant to his ideas of propriety"?

He supposes such a "mongrel race" would be prejudicial to the missionary cause among them. Why so? Does he not know that Ross, of whom he entertains so high an opinion, is one of this "race?" His father is a well educated Scotchman, who went among the Cherokees when a young man, and finding a romantic situation which pleased him, he settled among them, and married a Cherokee. He has educated his children himself, and his son is now a man of great influence in the nation.

Does he not know that it is not uncommon for respectable whites to become connected with the "mongrel race" of such families in the Cherokee nation? Does he not know that about one half of the children in the Mission School at Harmony, are of this mongrel race?" [See Missionary Register, for Sept.] Does he not know that the same is true of the school at Mackinaw and other places? Why then should some addition to this "mongrel race," from pious and well educated parents, be so injurious to the missionary cause?

H. T. says "if the young Indians are to be supplied with wives from among us, I think our missionary families cannot be recalled too soon, nor the funds of our societies too speedily exhausted." Why so?

In his second communication he complains that I have "mistaken his position," because in declining an immediate answer, I observed among other things, that the "main dependance of H. T. of the agents and of editors was derived from the numbers," opposed to such connexions.

I was led to this because he manifested so much surprise that any person should "venture to come forth as a champion of the ex-secretary," who had "recommended intermarriages with the Indian tribes," and especially that a professing Christian and friend to missions should do this. "Not a single one," he says, "has preceded your correspondent in advocating such alliances." "The stand taken by the agents will undoubtedly be applauded by the religious community at least," and he adds that such connexions will "stint the charities of our people."

I supposed from this, and much more to the same effect, that H. T. felt confident that what almost every one thought improper, must be so, and that all our funds would be diminished on account of "the numbers," opposed to such connexions. I knew that "numbers," were not his *sole* dependance. The remark that such alliances were "repugnant to his ideas of propriety," and that "I might tax him with pride," seemed to intimate that he placed a *little* dependance upon something besides "numbers." But he does not tell what it is.

In his second communication, I am happy to find that H. T. seems to place far less confidence in the correctness of the "public feeling." He appears almost ready to admit that it may be mere prejudice. He says, "prejudices may and probably do exist against mixed marriages," and "I will not say that no case can exist in which such a connexion may be justifiable," but "we must meet our *fellow sinners as they are.*" If I understand him, however, his "main dependance," is still "derived from numbers," in defending the report of the agents.

He says, "at the time when they published their notice, probably not a solitary voice had been heard in favour of these intermarriages. Every thing indicated a different state of feeling, and they had the best reason to believe they were acting in accordance with the public will; and so they must feel themselves *bound to act* until there was a different expression of that will." Does H. T. mean to say that the agents are *bound* to act in accordance with the public *will* if that will is *wrong?* If that will is under the influence of prejudice, does he mean to say, that it is to be erected into a Pope, and that the agents are bound to proclaim its anathemas? Surely he has not forgotten the precept—"Thou shalt not follow a multitude to do evil."

Perhaps he means to say no more than this. Although the agents might think that this opposition arose from mere prejudice, yet so long as it did exist extensively, they were "bound to express their disapprobation," because it would "stint our charities." H. T. I think must perceive that this is still an argument "derived from numbers." H. T. says, "the best means should be used to remove prejudice and error." When this is done, his argument may be the strongest on the other side, and these agents will then be *bound* by it to publish another report in favour of such marriages, in order to *increase* their funds.

If this tremendous fire, occasioned by a spark of love between two individuals was fed by by mere prejudice, although the agents might not think it their duty to endanger their own lives, by attempting to extinguish it, they ought not to have increased the blaze by throwing their inflammable reports into it. And should they find themselves a *little scorched* in the affray, it may lead them to feel some sympathy for those who were in danger of being *wholly consumed.*

I did not overlook the "fact and position," of H. T. on which he says he places his "*main* dependance," that "the number of pious and civilized Indian females was greater than that of males," and that connexions with these would be equally useful, and "probably," more so. But I did not suppose that these considerations were his "*main* dependance," for joining in opposing such connexions. If an Irishman, a Frenchman, or a Scotchman, educated among us, should afterward choose to marry one of our daughters, would this be our "main dependance" for a violent outcry against it, that he might find a female of his own nation who would be equally useful?

In the vicinity of the Cornwall school there is another literary institution, where many young gentlemen from the South and West are educated; and not a few of them take the liberty of selecting wives from respectable families in the neighbourhood, who might find females nearer home, that would "probably," be as useful. But who ever thought of "publicly denouncing such connexions," on this account, and of withdrawing all our charities and missionaries from our southern and western brethren? And why are not young gentlemen of equal talents and worth educated at the Cornwall school entitled to the same privilege?

Should a stranger happen among us, unacquainted with our condition and that of the Indians: and should he learn, that a great outcry was raised, because two or three Indians were forming alliances with our respectable females; and should he hear no other reasons assigned, than that there were well educated females enough, and to spare, in their own nation who would be equally useful, what would he think? Would he not conclude that such females were becoming very scarce, and that the gentlemen who were making this uproar were seriously apprehensive, that the Indians would soon run away with the remainder, and that they must be compelled to go to the country of their red brethren for *well educated partners.* However, if H. T. should still feel that the above considerations are his "main dependance," for justifying the "public feeling," and the agents, and for thinking that our charities will be stinted, I shall not attempt to deprive him of his support.

I might in reply mention also "a fact," that the number of well educated and pious females among us, "exceeds that of the males," and that unless some of them should marry Indians, all will never have well educated and pious husbands; and if this should occasion a surplus of "civilized and pious Indian females," our white men among them, who appear to be so fond of Indian wives, may be supplied with those who will be more useful. Thus the advantage would be altogether in our favour. I shall not, however, urge such an argument, but leave H. T. in the full possession of his "undisputed facts and positions," and part in friendship, hoping we may both live to see the time when there will be many "*a civilized and religious Indian family,*" which I unite with him in saying, "would be a *delightful object.*"

CRAWFORD.

MISCELLANEOUS.

From the Western Carolinian.

REVOLUTIONARY BATTLES.

Mr. White—The following list of the different battles fought in the Revolutionary War, may be worth a place in your paper, to amuse the rising generation:

Battle of Concord, April 19,	1775
Battle of Bunkerhill, June 15,	1775
Battle of old Hampton, Virginia, where we took five decked vessels, sometime in November,	1775
Battle of the Great Bridge, near Norfolk, Va. Dec. 18,	1775
Battle Fort Washington, Nov. 17,	1776
Battle Fort Lee, Nov. 19	1776
Battle of Trenton, when Gen. Washington and his army took 1000 Hessians, &c. Dec. 26,	1776
Battle of Princeton, Jan. 2,	1777
Battle of Brandywine, Sept. 14,	1777
Battle of Germantown, Oct. 4,	1777
Burgoyne's army taken near Saratoga, Oct. 17	1777
Battle of the Red Banks, Oct. 22,	1777
Battle of Monmouth, June 28,	1778
Battle of Stony Point, July 16,	1779
Cornwallis and his army taken at Yorktown Va. Oct. 19,	1781
Battle of King's Mountain, I think was sometime in October,	1781
Battle of Guilford N. C. March 15,	1781

The above is a true statement of the battles fought in the Revolutionary war, except some of those in in the Southern States, which I was not knowing, nor acquainted with.

A Revolutionary Soldier.

July 26, 1825.

COLLEGIATE RECORD.

We copy from the Recorder & Telegraph the following summary view of the graduates at twenty different Colleges at the late commencements. The Dates refer to the time of commencement; and the *honorary* degrees of A. M. and A. B. are not included.

		A. M.	A. B.
Washington College, Va.	April 9	—	9
University of North Carolina,		—	38
St. Mary's College, Md.	July 18	—	4
University of Penn.	July 28	21	14
Alleghany College, Pa.	July 29	—	7
Dickinson College, Pa.	July 6	—	19
Transylvania Univ. Ky.	July 13	21	32
Union College, N. Y.	Aug. 3	28	62
Columbia College, N. Y.	Aug. 9	—	21
Burlington College, Vt.	Aug. 17	—	13
Middlebury College, Vt.	Aug. 17	15	16
Amherst College, Mass.	Aug. 24	3	23
Dartmouth College, N. H.	Aug. 24	28	26
Hamilton College, N. Y.	Aug. 24	5	23
Harvard University, Ms.	Aug. 31	33	58
Waterville College, Me.	Aug. 31	3	11
Brown University, R. I.	Sept. 7	16	48
Bowdoin College, Me.	Sept. 7	10	37
Williams College, Mass.	Sept. 7	10	19
Yale College, Conn.	Sept. 14	38	68
	Total,	231	548

A list of what are called *bad* books is given in a late number of the Paris Etoile. It is divided into six tables, and gives the names of all the publishers and editors, the date of each edition, the number of copies and of volumes. Voltaire and Rosseau has the honor to occupy exclusively the first and second tables. The portentious fact is proved by the most unquestionable documents—that there have been published 31,600 copies of Voltaire's works, or 1,598,000 single volumes. Of Rosseau's entire works, there are 24,500 copies, or 480,500 volumes; and of detached (and peculiarly *bad*) pieces of his there are 35,500 copies, or 81,000 volumes. Table III, comprehends the philosophical writers of the last century—Helvetius, Diderot, Raynal, Saint Lambert, Condorcet, D'Halpack, Dupuis, Volney, &c. the various editions of whose writings present a total of 108,700 copies, or 207,900 volumes. The fourth table is appropriated to Pigault Lebrun, the popular novelist, of whose romances and works 32,000 copies or 123,000 volumes are reckoned.—*E. Post.*

What is the Sun made of?—In a Birmingham Debating Society, assembled not longer ago than the 7th day of July, 1825, the subject of discussion was the cause of light, which the majority attributed to friction. This led them to inquire respecting the sun, whether it was a body of light or an opaque substance, and it was eventually decided that it was entirely composed of *luminous* matter. "What, then is the sun made of? for here we have the cause of light." This question went beyond the comprehension of all but an honest cobler from the emerald isle, who had till then sat mute, but now rose, and silenced the whole society by the quaint reply, "Friction to be sure."—*Birmingham Journal.*

Whitesboro' Academy.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. Chittenden Baldwin, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*
Whitesboro', May 2, 1825. 44

REMOVAL
I. J. BERRY,

WISHES to apprize his friends and the Public in general, that he has removed from No. 65, Genesee-st. to the

NEW BRICK STORE,

corner of Genesee, and Bleecker streets, a few rods south of the Canal, and opposite Sage & Luce's Tavern,—where he has just received from New-York in addition to his former stock a general and extensive assortment of

GROCERIES,

LIQUORS, WINE, FRUIT, FISH, &c.

comprising the best of Hyson, Young Hyson, Hyson Skin, and Souchong Teas,—Loaf, Lump and Raw Sugars,—Coffee, Chocolate, Rice Spice, Cloves, Nutmegs, &c.—Molasses, St. Croix Rum, Old Jamaica Spirit, Holland Gin, Cognlac Brandy of a superior quality, Madeira, Port, and other wines,—Box and Keg Raisins, Prunes, Currants, Figs, Almonds, Walnuts, Madeira Nuts, Lemons, Anchovies, Florence Oil, Olive, Capers, &c.

Tobacco, in pound, half-pound, and small Papers,—Snuff, in Bottles and Bladders,—Spanish and American Segars,—Box Herring, Cod-Fish, Shad and Mackerel in barrels, and half barrels, '1825' brand. A quantity of *Wire Sieves*, made expressly for sifting meal, and a parcel of Bottled Cider, of a superior quality, all of which will be sold at the most reasonable terms.

Country Produce taken in exchange for Goods.

He likewise has to inform the Public, that he continues his

GENERAL SEED ESTABLISHMENT

at this Store, where may be had at proper seasons of the year, every kind of rare and common Seeds, Fancy flowers, Cabbage plants, Garden, and flower pot, &c. &c.

Utica, June 17th, 1825. 51tf

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries.* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

UTICA
Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y39

Piano Forte & Violincello
FOR SALE.

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A VIOLINCELLO, made by the noted Sebastian Kloz.—Price $100.

I. J. BERRY,

Corner of Genesee and Bleecker streets, a few rods south of the canal, and opposite Sage & Luce's Tavern. 51tf

NOTICE
TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1825.

TERMS OF THE WESTERN RECORDER.

I. The Western Recorder will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent. for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*